



Frequently Asked Questions on Manhaj : Part 3

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is a summarisation of some of the issues of manhaj that have been subject to contention in the current times. The detailed answers and proofs on all the issues addressed in this series can be found on the articles at Wwww.SalafiPublications.Com that are related to these matters. This series is aimed at quickly identifying the issues in a brief, yet concise manner, for the benefit of those who may be unaware of these affairs.

Question 6. What effects have these ideologies and their principles and ideas had on the da'wah

The effects are somewhat outlined in the answer to Question 5, but to elaborate a bit more:

In the field of takfir and haakimiyyah :Obviously, great confusion in the fields of takfir and haakimiyyah. The orientations of many of those claiming to be Salafis today are centred around the issues of rule and rulership. A concerted propaganda campaign by the likes of Mohammad Qutb and Safar al-Hawali and others from the neo-Qutubiyyah has led to the proliferation of the aqeedah of Sayyid Qutb concerning these issues - and subsequently, great confusion has arisen. In particular, the tafseel of the Salaf in this affair was demolished and pushed aside to make way for the absolution of Aal Qutb, who were portrayed as “the carriers of the flag of al-Haakimiyyah” - that is the politicised form of Haakimiyyah that is restricted only to the affairs of rule and rulership, not the overall inclusive Haakimiyyah that relates to affairs of aqeedah and ibaadah and manhaj and ittibaa’ as well as relating to social dealings and governance of the state.

In the field of al-jarh wat-ta'deel: Great confusion in the fields of al-Jarh wat-Ta'deel and this has affected many unsuspecting Salafis, until even those who are attached to the right Scholars, but have shubuhaat with them, because of their ignorance or because of their mixing with Ahl ul-Ahwaa and becoming affected by them. Amongst this confusion are the following:

- Claiming that a scholar can only make a refutation of someone if he has heard that person's words directly with his own ears or read them himself with his own eyes. This is pure falsehood and total, sheer, compound ignorance of the Sunnah and the sciences that come from it, foremost amongst them the science of hadeeth itself. It is sufficient that a reliable, trustworthy person's report, who has no defects in his memory, is acceptable as witness.
- Claiming that if you identify someone as being "Qutubi" or "Hizbi" and "off the manhaj" and the likes that you have declared him an Innovator. And this is not true, since labelling a person with the likes of these affairs is to indicate that he has "dakhan" (a blemish, or impurity) and that he is characterised by a particular orientation or belief which is in opposition to the Qur'aan and the Sunnah, and which is dangerous for the common Muslims. As for declaring him an Innovator, then that is yet another step and level.
- Claiming that in order to accept the criticism of a scholar of a particular individual that you have to see the proof. This is actually similar to the first claim above and again shows severe ignorance of the science of hadeeth. Scores and scores of the muhadditheen accept the jarh (criticism) of other muhadditheen, because they are reliable and trustworthy in their judgement.
- That whenever someone is criticised and disparaged for some affair, then all his virtues must be presented and whatever service they have offered to Islaam and the Muslims must not go unmentioned, and that failing to do this is "dhulm" (oppression). This led to the gradual treatment of the affairs of tawheed, innovation, shirk, hizbiyyah and the likes, as mere differences in fiqh and unworthy of rejection!!

In the field of safeguarding the correct manhaj and its adherents: Treating errors in manhaj to be the same as errors in viewpoints in fiqh, and then accusing Ahl us-Sunnah of going on "witch-hunts" for people. Unfortunately, due to the proliferation of the teachings of Qutb and Bannaa, much confusion exists in the minds of people, due to the great ignorance that has emerged on the issues of al-Jarh wat-Ta'deel - and this confusion is perpetuated by the people who are actually upon the thought of Qutb and Bannaa. And this is done so that their deviations in manhaj (which have actually been outlined earlier) are not perceived as serious errors that need to be warned against. In turn, many unsuspecting people, until even those who subscribe to the Salafi way, are affected and confused and consider any attempt to highlight or warn against a person's orientation, or a person's allegiances and the likes is "fitnah".

In the field of boycotting the innovators and biased partisans: Great confusion on the issues of boycotting a person who is affected by innovation or inclines to the Innovators or displays something from the desires, such as hizbiyyah. This confusion is perpetuated by quoting words from the Scholars (like Shaikh ul-Islaam Ibn Taymiyyah) in that boycotting the innovators and the deviants and the likes is only when Ahl us-Sunnah have strength in the da'wah. And then arguing that since Ahl us-

Sunnah are not like that today, that this form of boycotting is not allowed. And in reality, there are two objectives behind boycotting (hajr): a) as a form of punishment, so that a person may return and b) as a form of protecting oneself from being affected. It is the first one that is to be performed when Ahl us-Sunnah have strength, in a particular location or area or time. And as for the second, protecting oneself, then this applies in all situations - when the situation demands that. Because of the confusion in this regard many from Ahl us-Sunnah have been led into the innovated calls of the biased partisans of today, because of their not keeping away from the people of deviation and confusion. Until even many of those who had knowledge were sound and upright became led astray! How then for the common people?

In the field of “collective work” and co-operation: Great confusion in the arena of “collective work”. The teachings of Bannaa saw the emergence of “institutionalised Hizbiyyah” which spread rapidly alongside the proliferation of the da’wah of Ikhwaan. This then saw the emergence of hizbiyyah in the form of societies (Jam’iyyaat), organisations, and groups, and also hizbiyyah to individuals, such that loyalty and disownment was shown purely for their sake and for the sake of their particular form of da’wah and not for the sake of the aqeedah and manhaj found in the Book and the Sunnah. The proliferation of this hizbiyyah has been so great that it has affected even the unsuspecting Salafi. And this is exemplified in the huge uproar that is created sometimes by those ascribing themselves to the Sunnah, when a person, or a da’ee or a person of knowledge is disparaged or criticised or exposed to be upon a deviant manhaj - so the initial reaction is one of disbelief and uproar, rather than checking to see if the criticism has come from sound, upright, trustworthy people (thiqah), who are from the scholars or known to the scholars.

In relation to the callers and workers for da’wah: The raising of the da’ees (callers) and intellectual thinkers into the level of major scholars, which again perpetuated the hizbiyyah towards the likes of these people who were seen to be “working for Islaam” - albeit upon innovated and deviated methodologies and principles, having separated themselves from Ahl ul-Hadeeth, the Taa’ifat ul-Mansoorah an-Naajiyah, in their da’wah work.

In relation to the focus of da’wah: Pushing the focus of the da’wah towards the rulers, rulership, governments and the state. And this has been one of the most harmful effects to the da’wah, in that it has led to a clear deviation from the da’wah of the Prophets and their methodology in bringing about reform and rectification of the society. Hence, the concepts of Haakimiyyah, Jihaad, “Collective [Political] Work”, enjoining the good and forbidding the evil, are all confined to the arena of the rulers and rulership, fundamentally. The rulers and flaws in the issue of rulership are made to be the sole cause of all of the Ummah’s calamities, and the blame is constantly directed towards the rulers and governments. This has caused great harm and corruption to the minds and intellects of the Muslims, since it negates any admission of the fact that there is something fundamentally wrong with the Ummah itself and that it is being subject to punishment for its deviation in its Tawheed and in its Aqeedah and in its Ibaadah and the likes, and that Allaah punishes the Ummah on

account of its disobedience to Allaah and His Messenger and on account of ungratefulness and the emergence of Shirk and Innovation. And the Rulers are not the only ones who disobey and who fall into the likes of these crimes. There is much deviation and corruption in the common Muslims, amongst the Innovators and Heretics and the society at large. Rather it is the whole Ummah, collectively. But despite that we commonly see the calls and slogans “Muslims need to unite”, “the Muslims are not organised”, “the Muslims should forget differences”, “its the fault of the corrupt apostate rulers” and the likes of these statements, which are representative of great deviation and rejection of the way that Allaah operates with respect to His creation. As for the issue of the rulers then that will be dealt with in what is to follow. Hence, on account of the destructive ideologies and partisan calls, the da'wah has suffered and has been terminated immaturely by directing it into arenas which have not really produced any fruits, and in fact will not produce any fruits.

In relation to the entrance of Kharijite elements into the da'wah: The manifestation of the da'wah of Ikhwaan within Saudi Arabia, (at the hands of the Ikhwaani Puppets), - [a da'wah which is in reality, as a sum whole, the modern day da'wah of the Khawaarij] - the outright Khawaarij and outright Takfiris and the movements of Takfir, Jihaad and Khurooj, were given a new lease of life. Seeing the emergence of this da'wah at the hands of the likes of Safar and Salman, all Kharijite renegades, biased partisans, and activists, in all corners of the globe, immediately saw in this da'wah what gave support to what they were already upon of the notions of Sayyid Qutb – this is because in reality, Safar and Salman were actually pushing the doctrines of Sayyid Qutb, from the very books of Sayyid Qutb. This saw the gradual penetration of the Jihadis, Takfiris and outright Khawarij into the da'wah of Ahl us-Sunnah, as a result of which even greater confusion was caused. The fine line that had been in existence between Ahl us-Sunnah and its da'wah and the da'wah of the Innovators had now been blurred, and the distinctness was no longer present. In turn this created a great deal of confusion within Sunni circles, when the knowledge-based and doctrinal issues commonly discussed within Takfiri, Khariji circles, were brought into the open and introduced to the sons of Ahl us-Sunnah. So whoever was ignorant became confused, and whoever was confused became enticed, and whoever was weak – in knowledge and perception – got bewildered.

And there are many others, but this is just by way of example.